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A brief annotated bibliography of

Congregational Manuals and Textbooks on Congregational Polity

The Rev. Frederick L. Fagley

Secretary, Committee on Denominational History

Introduction—The Rev. Alfred Grant Walton

The wide-spread interest in the ecumenical movement now engaging the attention not only of our Congregational-Christian churches but the whole Protestant fellowship in the United States makes a bibliography on Congregationalism of particular value at this time. The following bibliography by Dr. Fagley will be extremely helpful to all interested in the ecumenical movement from the Congregational point of view. Incidently some of the books and compilations here recorded are rare and ministers might well look through their libraries for copies of them.

Introductory Note

This list has been prepared by the Committee on Denominational History at the request of Dr. Alfred Grant Walton, Chairman of the Eastern Panel of the Committee on Free Church Polity for reference by the members of that panel.

The Congregational ideals of the nature of the church and its organization have given rise to a literature of wide range. Dr. Henry Dexter's (1821-1890) list of noteworthy publications includes 7,250 titles of books and pamphlets issued in the 332 years preceding the publication in 1879 of his book, "Congregationalism as seen in its Literature." Dr. Dexter made the study of historical Congregationalism his life's work and his collection of material on this subject, now in the Yale Library, is the most comprehensive in the world. His annotated list of books and pamphlets indicates that on the average there were 22 publications for each of the 332 years (1546-1878) covered by his report. No similar listing has been made for the 72 years since his book was issued, though publications have continued on a lesser scale.

Colonial Congregationalism came to America with a rich heritage. More than 500 books and pamphlets had been published by 1620, when the Pilgrims sailed, and during the next thirty years (1620-1650) more than 1,000 publications appeared, many of which had reference to church polity. Many of these are available in the Yale University, The Antiquerian, the Congregational, the Massachusetts Historical Society, the Harvard, and the New York City Libraries.

The other Protestant church systems, the Episcopal, the Presbyterian and the Lutheran, were brought to America after some years of organized life in the Old World, but Congregationalism while practiced here and there all through the Christian era, and reborn in England in the late 16th Century, had always lived its feeble life under constant opposition of Church and State as it opposed the theories and practices of the authoritarian State and the centralized Church. The early publications were issued privately and some of them cost the author his life.

From the first the Congregational groups were *churches* not *a church.* To achieve their ideals, firmly based on

Scripture, required long years of study and struggle.

It is not an easy task to classify the books accepted by the fathers of primary worth into the two groups, (a) Manuals and (b) Polity texts. In fact the manuals are but polity put into working form. The eighteen Manuals listed below include *all* the books in general circulation issued primarily for the guidance of the churches in their everyday life and work. These Manuals include 15 Congregational manuals, 1 Christian manual and 2 Congregational Christian.

The Polity books listed are only those most widely quoted by the fathers but the list is not at all inclusive for there are many, yes very many, other books on history and principles of Congregationalism that are of first class value to the student.

The books marked (*) are in the library of the Committee on Denominational History, Room 47, 289 Fourth Avenue, New York City.

A—MANUALS

Congregational Manuals

*1. *The Cambridge Platform*

Adopted by the Cambridge Synod (first official American edition, 1671) 35th edition, edited by Douglas Horton and published by the General Council, 1946. 32 pp.

The Platform represents Congregationalism as the New England fathers pictured it after half a generation of experience in its practical application. As it was drafted to meet the critical eye of the British Parliament, then under the temporary control of the newly organized English Presbyterian Church, it contains elements that are closely related to that church, e.g., the Ruling Elder provision soon to disapear, yet it clearly set forth the basic ideals of Congregationalism, the autonomy of the churches and the fraternal relationship of the churches one to another.

*2. *Heads of Agreement.* 1691 (Adopted by the Conference at the Savoy, London)
and *Saybrook Platform,* adopted by Saybrook Synod, 1708-9.
Late edition, 1829. 132 pp.

NOTE: As the "Heads of Agreement" and "Saybrook Platform" are supplementary and are usually published together they are here grouped as one publication.

These two documents evidence an attempt to develop a better system of general Congregational organization, (a) by transferring to the District Association the right to examine and license ministers, (b) by establishing standing councils to advise churches, especially those without pastors.

The Agreement was only partially put into effect as it was considered "inimical to Congregational liberty." Point "1" was gradually accepted but point "2" was rejected in Massachusetts. In Connecticut the Heads of Agreement was partially accepted (1708) by the Saybrook Synod.

The Saybrook Synod was called by the Colonial government to provide a revision of the Cambridge Platform more in harmony with the Heads of Agreement. The Saybrook Platform was the guide for Connecticut but was not accepted by Massachusetts churches, though its provisions tended to modify the Cambridge Platform.

Note 1. For more than a century there was no further attempt to modify Congregational practice and the Cambridge Platform or the Saybrook Platform, or a modification of either, or a combination of both, formed the basic plan for the organization of the Congregational Churches.

Note 2. The Cambridge Platform was adopted by a Synod composed of delegates lay and clerical from the churches of the three Colonies, Massachusetts, Hartford and New Haven. It is the only

manual officially adopted by a general Council.

The Saybrook Platform was adopted by a Colony Synod made up of 12 ministerial delegates and 4 lay delegates from the churches of Connecticut.

*3. *Ratio Disciplinas* or the Constitution of the Congregational Churches.

Thomas C. Upham of Bowdoin College. 1829. 324 pp.

An attempt to extract from the writings of the fathers the admitted principles and order of the churches. The ancient platforms, acts of associations, councils and synods are summarized. Especial attention to the formation of Conferences.

*4. *A Guide to the Principles and Practices of the Congregational Churches of New England.*

John Mitchell, Pastor, Edwards Church, Northampton. 1838. 300 pp.

"To aid pastors to acquaint their people, thoroughly, with the principles and grounds of our ecclesiastical system: Order is not the most important topic in religion, neither the least important. It certainly is not *unimportant*." Relations of churches to one another and to other denominations.

*5. *The Congregational Manual* or a Concise Exposition of the Belief, Government and Usages of the Congregational Churches.

John LeBosquet, Pastor, Nottingham, N. H. 1841. 127 pp.

Summary of history and teachings, the Church and its ordinances, offices, meetings and relationship.

*6. *The Congregational Catechism.*

Edward Tyler, New Haven, Conn. 1844. 138 pp.

Principles of polity, the Congregational system, organization and administration, "Superiority of Congregationalism."

*7. *A Report on Congregationalism,* including a Manual of Church Discipline.

Prepared by a Committee of Massachusetts State Conference, Leonard Woods, President, Andover Seminary, Chairman. (Written by Dr. Woods.) 1846. 126 pp.

This book states: "What measures are necessary for the reaffirmation and maintenance of the principles and spirit of Congregationalism. The churches should not, however, overtax themselves with reforms as every church should be governed by definite, settled and well known rules." The Manual reaffirms the principle of the Cambridge Platform.

*8. *A Dictionary of Congregational Usages and Principles,* according to Ancient and Modern Authors.

Preston Cummings, Massachusetts Pastor. 1852. 415 pp.

This is one of the most useful books of this series. It is in the form of a dictionary, listing over 500 ecclesiastical topics, quoting many authorities with references. Covers the whole field of Congregational principles, rules, usages in churches, associations and conferences.

*9. *A Manual of the Principles, Doctrines* and Usages of Congregational Churches.

J. E. Ray, of Chicago. 1869. 48 pp.

Written in response to an action of a Washington, D. C., Council to supply the churches of the West with a code of rules in order to avoid "confusion and irregularity" as such conditions are "fruitful of mischief." Formation of a church, statements of Faith, rules of order and relationships and "advantages of Congregationalism."

*10. *A Handbook of Congregationalism.*

Henry M. Dexter, Editor and Author. 1880. 212 pp.

This Manual was written by the foremost Congregationalist of his time, long Editor of *The Congregationalist* and student of the church's history. This Manual was for many years the accepted denominational guide in organization, doctrine and working of Congregationalism. Later manuals were usually based on this book.

*11. *Pocket Manual.*

A. Hastings Ross, author and leader of Western Congregationalism. 1889. 240 pp.

This book embodies the principles of church organization and administration adopted by the National Council of 1886.

This Manual, widely used especially in the West, goes more into the details of administration, the various Church Councils and relationship of local church thereto, church discipline and orders of worship, regulation of ministers and church worship.

*12. *The Council Manual.*

Alonzo H. Quint, Chairman. 1896. 71 pp.

This Manual was prepared by a Committee appointed by the National Council of 1892. The Council of 1895 ordered that the Committee be authorized to print the manuscript that had been presented to them for the use of the churches, signed by the members of the Committee, and expressed the hope "that it will carry such weight as may be found in the character, learning and practical wisdom of the brethren whose names shall be thus appended."

Emphasizes fundamental Congregational principles, the working of our polity, methods of organizing and conducting churches, statements of belief, codes and bylaws for church administration and value of Congregational polity.

*13. *The Congregational Way.* A Handbook of Congregational Principles and Practices.

George M. Boynton, Secretary, Congregational S. S. and Publishing Society. 1905. 222 pp.

The purpose is to show the Congregational way, to state its fundamental principles and its varying practices and tendencies.

*14. *Congregational Administration.*

Charles Sumner Nash, Professor, Pacific Theological Seminary. 1909. 179 pp.

Essential Congregationalism, Ministerial Leadership, Local Fellowship, State Unification, National Unity, Congregationalism and Church Union.

*15. *A Pocket Congregational Manual.*

William E. Barton, Pastor First Church, Oak Park, Ill. 1910. 310 pp.

This Manual was in general use for a generation throughout the country. It covers the whole range of church principles and usages.

The Christian Church Manual

*16. *The Principles and Government of the Christian Church.*

Prepared by a Committee of the North Carolina Conference. John N. Manning, Chairman. First Edition, 1866. Our copy of the revised edition, 1894. 148 pp.

"Presenting the views and practices long in use in Christian churches. Issued to secure uniformity and to place the denomination in its true light before the world as an evangelical body or church."

History, government, agencies, orders of service and rules of church administration.

Congregational Christian Manuals

*17. *Manual of the Congregational Christian Churches.*

Charles E. Burton, General Secretary, General Council. 1936. 270 pp.

This book, prepared after the union of the Congregational and Christian denominations in 1931, gives alternate forms from the two bodies and merges into workable order the regulations of both denominations. The Congregational features are in harmony with historical practice in these churches and where the Christian Churches had different usages and forms these were also presented. As there are only minor differences those were not difficult to bridge.

*18. *Manual of the Congregational Christian Churches.*

Oscar E. Maurer, Editor. 1947. 229 pp.

The manuscript for this Manual was prepared by a Committee appointed by the Executive Committee of the General Council and was issued under the joint sponsorship of the Committee that prepared it.

As some years had passed since Burton's Manual was issued, during which the Congregational and Christian Churches had grown into a united fellowship, this Manual was issued in accord with the new spirit and usage now accepted generally by all the churches.

B—POLITY

Practically every book written on Congregational origin, history, or working of these churches, deals with phases of polity. Certain books, however, devote practically all their material to various phases of Congregational polity. This list is by no means inclusive but does contain the major works that are easily accessible.

The first four mentioned below were written before, during, or soon after, the Cambridge Synod period, 1646-1648.

1. *Church Government and Church Covenant.*

Richard Mather, Pastor, Dorchester, Mass. Published in London, 1643.

A description of the church government of the earliest New England churches in answer to the thirty-two questions sent the Colonial authorities by the ecclesiastical authorities in England.

*2. *The Way of the Churches Cleared.*

John Cotton, Pastor, First Church, Boston. Published in London, 1647. 44 pp.

This is one of three books by Mr. Cotton all dealing with Congregationalism known as "The Way." Summarizes the early church organization.

*3. *A Survey of the Summe of Church Discipline.*

Thomas Hooker, Pastor, First Church, Hartford, Ct. Published in London, 1648. 420 pp.

Mr. Hooker's manuscript was sent to England for printing but the ship was lost at sea. After his death in 1647 his associates brought together some completed chapters and notes on others for the present priceless exposition of Congregationalism. His purpose was "that the churches should not be shaken or unsettled in their practice."

4. *The Power of the Churches.*

John Davenport, Pastor, First Church, New Haven, Conn. Published in London, 1672.

An early exposition of the procedures of Colonial Congregational Churches with the Scriptural foundation of their power and validity.

5. *Disquisition Concerning Ecclesiastical Councils.*

Increase Mather, Teacher, Second Church, Boston. Published 1716.

Exposition of the origin, development and responsibility of church councils, how called and extent of their authority.

*6. *A Vindication of the Government of the Churches of New England.*

John Wise, Pastor, Ipswich, Mass. First published, 1717. 245 pp.

A clear exposition of the Congregational ideals of church organization and practice. The democratic ideal stated and expanded as effecting the church and the state. This book was known as the "Primer of the Revolution" and had wide circulation in the years before 1776.

*7. *An Apology for the Liberties of the Churches of New England,* to which is prefixed *A Discourse Concerning Congregational Churches.*

Samuel Mather, 1738. 116 pp.

The principles and reasonableness of the Congregational way, rights of members, discipline, councils and synods are explained.

NOTE: For the next hundred years the thought of the people was largely concerned with winning and establishing the free state, when again the leaders began to examine the church's foundation.

*8. *A Manual for Young Church Members.*

Leonard Bacon, Pastor, New Haven, Conn. 1833. 216 pp.

"The zest of our forefathers for the principals of Congregationalism was wiser than the indifference of their successors." This book is an explanation of Congregationalism.

*9. *A View of Congregationalism.*

George Punchard, Pastor, Plymouth, N. H. 1840. 208 pp.

Congregational church order and discipline, ecclesiastical practice and advantages of their church polity.

*10. *Congregational Order.*

Prepared by order of the General Association of Connecticut. Leonard Bacon, Pastor, First Church, New Haven, Chairman. 1843. 351 pp.

The ancient platforms, digest of rules and usages of Connecticut, and an appendix showing varieties in New England States.

11. *Ecclesiastical Law in New England.*

Edward Buck, Member Massachusetts Bar. 1865.

Decisions of the Courts cited and annotated, giving authority therefor. Cited to this day in the courts.

*12. *Congregationalism, What It Is, Where It Is, How It Works.*

Henry M. Dexter, Editor, *The Congregationalist.* 1865. 306 pp.

A comprehensive survey of the polity and principles of Congregationalism by a most competent student of American church life.

*13. *Church Polity, Its Spiritual Grounds and Congregational Superstructure.*

A. Fleming. Boston Pastor. 1869. 189 pp.

"The Congregational polity is best fitted to develop individual life and character of believers and to secure the wisest and largest discipline of mind and heart."

*14. *The Church Polity of the Pilgrims, the Polity of the New Testament.*

Henry M. Dexter, Editor, *The Congregationalist.* 1870. 82 pp.

"The introduction of the Congregational systems of church government gave new character to free men."

*15. *The Principles of Congregational Church Polity.*

George T. Ladd, Professor, Yale College. 1882. 433 pp.

An analysis of modern Congregationalism. Discussion of several practical questions of church organization and government.

*16. *Manual of Congregational Principle.*

R. W. Dale. 1884. 247 pp.

This book, written by the outstanding English church historian, was at the request of the Congregational Union of England and Wales. While English in its origin it gives an exposition of Congregational ideals resting on the central truths of the Christian revelation and the most natural organization of the life of the Christian Church.

*17. *The Church Kingdom.*

A. Hastings Ross, Pastor, Port Huron, Mich. Lecturer and Historian. 1887. 386 pp.

The Church is the human side of the Kingdom. The ecumenical nature of Congregationalism.

*18. *Congregationalism.*

George Nye Boardman, Professor, Chicago Theological Seminary. 1888. 80 pp.

Relationship of churches to each other, relation of denominational societies to the churches.

*19. *The Creeds and Platforms of Congregationalism.*

Williston Walker, Professor, Yale Divinity School. 1893. 604 pp.

The standard text book in this field.

*20. *A Handbook of Congregationalism.*

S. N. Jackson. 1894. 208 pp. Canadian publi.

A Canadian book, explaining development of English Congregationalism in Canada, ideals and procedures.

*21. *Congregationalism.*

Benjamin A. Millard. 1912. 123 pp. English publication.

The fundamental principles of English Congregationalism.

*22. *The Law of Congregational Usage.*

William E. Barton. 1916. 495 pp.

A standard text covering the whole field of theory and practice of Congregational Churches.

What's Wrong with Preaching?

The Rev. Edmund H. Linn
Andover Newton Theological School
Newton Centre, Massachusetts

WHAT'S wrong with preaching? That something is wrong few will deny. No one has an infallible diagnosis nor an absolute cure; nevertheless, these personal observations are offered with the conviction that some of the ills of preaching can be diagnosed and a partial cure of them affected.

Preaching deficiencies exist in both content and delivery. Look at the message. The first charge is that the ideas are superficial. Sermons are thin; often timely but rarely timeless; usually providing opinions about life but seldom presenting the way of life. Aware of this weakness, authoritative voices rightly call not for Biblicism but for more Biblical preaching. As a well-known religious leader says, "If the preacher will carry the Bible, the Bible will carry the preacher." It makes little difference whether preaching is from the Bible to life or from life to the Bible, as long as the road between these two is well

traveled. Sermons can be kept rich and deep by a systematic study of the Bible with the aid of the best commentaries. The sermons of George Buttrick flow from an entire summer devoted to one book of the Bible. Content can be strengthened by making the Book of Books the primary source of Christian preaching.

A greater stress upon Biblical preaching will help to overcome a second charge—that the man in today's pulpit lacks a clear conception of his basic ideas. He doesn't know what he believes. Consequently, people go to church hoping to hear a prophet but seeing only a reed shaken in the wind. Reinhold Niebuhr says religious conservatism has ossified the Gospel while religious liberalism has vaporized it. The goal is neither extreme. Nevertheless, the effective preacher must have a clear understanding of his ideas. How can he persuade people to accept the Gospel if he isn't sure what it is? One cause of fuzzy ideas is the failure to formulate personal faith precisely. Few students have the chance to do so in Seminary. Aware of the need, Andover Newton Theological School's new fourth year program helps students clarify their personal religion. An able minister once defined his faith by tackling the basic Christian doctrines as soon as he finished seminary. He read a dozen of the best books on each doctrine. Soon afterwards, he preached a series of sermons entitled, "What I Believe About God, Jesus, Man, Prayer and Immortality." His practice deserves our approval. Another cause of misty ideas is hasty sermon preparation. All too many ministers live from hand to mouth, "getting up" a sermon in one week or less. Thus, the ideas are predestined to a premature birth. All pulpit seers agree that a worthwhile sermon has to grow, like an apple, until it is ripe. Such growth requires long periods of thinking, listening, observing, and reading. Preachers should clarify their personal faith early in their ministry and plan their sermons far ahead. In so doing, they will give their congregations a better balanced spiritual diet and avoid vagueness. Remember, a haze in the pulpit produces a fog in the pew!

I

When a preacher stands on the Bible, knows what he believes and can state it clearly, he may escape the third charge —lacking enthusiasm. All too many preachers are like that fellow "who dreamed he was preaching, woke up and found he was!" People expect their minister to be enthusiastic about Christianity. If he isn't excited by the Good News how can he excite others? Enthusiasm, however, cannot be put on. It must spring from within, from the worthwhileness of the message, from a clear understanding of it, and from eagerness to share it. When these elements are present, enthusiasm will smolder and flame in the message until it sets fire to the messenger and the congregation.

Enthusiasm, moreover, will fulfill the desire of those folks who wistfully say, "I wish our minister would put some feeling into his sermons." Such a wish convicts the man in today's pulpit of a fourth charge—failing to arouse the emotions. People want their preacher to put feeling into his message so he will stir their feelings. They need to be moved, to feel religion deeply. Preachers unfortunately have forgotten that people feel as well as think; possess a heart as well as a head. The appeal to reason may convince them of truth but only the appeal to emotion can persuade them to act upon it! Unless the fire of emotion has been kindled, preaching is powerless. He can begin by allowing himself to be moved. The first test of a moving message is that it moves the messenger. Just as joy and sorrow are an inescapable part of life, so they ought to be an inescapable part of the sermon. It is not a sin to laugh and cry in church even though their absence might cause some folks to think so. Notice, this is no cheap

call to play upon the emotions. Rather it is a plea to recognize them, stir them, and channel them so they can "generate power for living." Preachers must use appropriate illustrations which touch upon both the humorous and the tragic, call upon the motivating drives of human nature, and allow themselves to be moved by stirring issues.

The fifth charge against content is its abstract colorless language. Sermons of our time are dull and uninteresting, partly because they lack concreteness and vividness. Their words act like slave laborers plodding slowly and dejectedly down sermonic avenue to a concentration camp. Instead, they ought to march as soldiers in the army of the Lord, certain of victory, pushing eagerly forward with the ruffle of drums, the blare of bugles and banners flying high. Movies and television have made gaseous abstractions intolerable to the contemporary mind. Preachers should be artists painting pictures in the mind—turning the ear into an eye. Jesus did not lull people to sleep or drive them away from church by using vague generalities like social order. He spoke in crystal clear parables. He left unforgettable portraits of a wounded man receiving mercy from a good Samaritan and of a widow giving away all she had to the Lord's work. Jesus' masterpieces are still models for the preacher in expressing profound thought by simple and beautiful words. Preaching can be improved by more skill in language. Every seminary ought to offer a laboratory course in sermon composition. Such a course should make a careful analysis of "Best Sermons" and teach students to use such literary devices as repetition, balanced sentences, and above all picture speech. Transfused by word-power, sermons once weak and anemic will become strong and red-blooded.

II

The lack of colorful language has made contemporary sermons dull while the absence of concrete words has made them empty. Emptiness and dullness have been reinforced by the sixth charge that "How" is the lost word of present day preaching. A college professor once said, "I haven't any use for those preachers who are trying to make the world better by merely telling people how to be good." Most people want to be good. What they need to know is "How?" Many preachers today specialize in the "Mess-Cure" type of sermon organization. About the mess, they are forever shouting "Ding, Dong, Bell! Pussy's in the well. Who put her in? Little Johnny Green!" But they forget the cure. "Who pulled her out? Little Johnny Stout!" They often spend their whole time proving a problem which folks will admit as soon as it's mentioned. As a result, people go home from church with a new problem rather than with insight for solving old ones. Occasionally, a pulpiteer will try to solve a perplexity on the last page or in the conclusion of his sermon. By that time, it is too late! Everyone knows he cannot cure in one minute what he has created in nineteen. James Gordon Gilkey, Norman Vincent Peale, and John Southerland Bonnell have been condemned for capturing crowds through success psychology sermonettes. Even so, the multitudes who wait upon their ministry testify eagerly that they go to church because they "get something out of it."

Maybe this is why the people heard Jesus gladly. When the disciples said, "Lord teach us how to pray," He told them, "Our Father who art in heaven . . ." When the young lawyer asked how to inherit eternal life, He told him, "Be merciful as the Good Samaritan." When people asked how to treat an offending brother, He told them, "Forgive him seventy times seven." When his followers asked how to be greatest in the kingdom of heaven, He told them, "Humble yourself as this little child." Contemporary preaching needs to find the "How" in religion.

III

The inadequacies of content are inseparably related to delivery. Effective delivery cannot be put on as a coat. Like enthusiasm it springs from within, from significant ideas, clearly understood, firmly believed, and vividly expressed. Trying to correct the faults of delivery without first giving attention to invention, organization and language is like trying to run a car without gasoline. In a word, many of the abuses of delivery have both their cause and cure in content. Having said this, certain defects of presentation may be stated.

Preaching is dull—not only because content is thin, fuzzy and colorless but because delivery is monotonous. Monotony in delivery comes from the lack of variety in vocal and bodily action. If variety is the spice of life, it will certainly add life to the sermon. See the delivery of the typical preacher. His face is a deadpan. His hands are glued to the pulpit, to his robe, behind him or hang limply at his sides. His voice rises in pitch and volume, evens out in rate and drones steadily on to the bitter end. His eyes, since they rarely make contact, appear glassy. He looks at his manuscript, floor, back wall, ceiling, or out the window. (There are exceptions, but by and large, his facial expression resembles the sphinx, bodily action the wooden soldier, and vocal expression the drone of an electric motor.) The holy tone is still with us, voices wear clerical robes. This is shown by the fact that nine out of ten radio preachers can be identified as preachers by the use of their voices long before their words are understood. Not as obvious as it once was, the holy tone is still devastating to the listener's attention.

Delivery can be interesting and persuasive. To make it so, preachers must achieve directness in eye-contact and vocal quality; and variety in vocal and bodily action. To be sure, these qualities of delivery should arise naturally and spontaneously as the preacher responds to ideas and feelings. Preachers, nevertheless, can do more than prune away mannerisms and hope that they will not return. They can free themselves to develop an effective delivery in these ways.

IV

First, think of preaching as not a new species of talk but as enlarged conversation. Yes, conversation, just the same as when you talk to your parishioners on six days in the week—natural, direct, and personal. At the same time, enlarged enough to fit the subject and the congregation. The word preach is unpopular today not so much because of what is said as to how it is said. People say, "Don't preach to me," because the "unholy" "holy" tone suggests condension. Try talking to your people as man to man. Give your parishioners the naturalness and directness of conversational voice quality. The "holy" tone presents a subject in front of an audience but not to an audience; it destroys the vital "I-Thou" relationship. Eliminate the "holy" tone and improve vocal expression by holding to conversational speech. The value of recording equipment in this task cannot be over-estimated. Every preacher ought to have an adequate recorder and a record library which will permit him not only to hear himself but examples of both vocal faults and vocal excellence.

Second, master the extemporaneous method. It would be well if you could learn all the methods of delivery: impromptu, extempore, memorization and reading. Time rarely permits such proficiency. Consequently, the most useful method should be mastered first. This is the extempore method. Write the manuscript, therefore, in full when possible, and then speak from a written or mental outline, rethinking the sermon ideas, not the words, as they are presented. Speaking from an outline will provide freedom in presentation and adequate preparation when writing is not possible. The memory method is less desirable than the

extempore method because it puts great strain on the speaker, limits vocal variety and spontaneous adaptation to the congregation. The reading method restricts spontaneous adaptation to the congregation, vocal variety, eye contact, facial expression and bodily activity. Moreover, few preachers have time to write all of their sermons for either memorization or reading. Thus, the extempore method will best free your voice and body for effective presentation.

V

Third, learn to speak without a lectern or a pulpit. If the pulpit would confess its sins against effective speech-making, it would cry, "Woe is me! I am a barrier between a preacher and his people. I encourage indirectness and the 'unholy' tone. I invite the preacher to read or to use extensive notes which causes him to lose eye contact and to limit his vocal variety. By urging the preacher to cling to me, I cripple his bodily activity for life. O miserable offender that I am!" Once the preacher has learned to look at his congregation, to talk to them, and to enter fully into the speaking situation—nothing—not even a pulpit can hog-tie his delivery.

What's wrong with preaching? The content has been diagnosed as having superficial ideas, hazily understood, weakly believed and drably stated. The proposed cure is a greater emphasis upon Biblical and doctrinal themes, long-range preaching programs, appeals to the emotions, picturesque language, and the "How" of religion. Delivery has been found indirect and dull. Indirect because of the lack of vocal naturalness and eye-contact; and dull due to monotony in voice and body. The recommended remedy is the directness and the variety that comes from conversational quality, extempore method and learning to speak without a pulpit.

In brief, preaching has a lot wrong with it but nothing that thorough speech training and the grace of God cannot cure!

What Is This Gospel?

Mr. Thayer A. Greene

Union Theological Seminary, New York, N. Y.

WE are confused. As students in a theological seminary we have committed our lives to discipleship. We must in all humility preach the word of God, the Good News of Jesus Christ to an age that has had little experience with good news. What a great opportunity this presents to each of us! And yet what a terrible responsibility. Those who would preach this word must do so in fear and trembling lest they betray it. We are the earthen vessels whom the Lord uses at His divine pleasure. We are not His silver service. The message which God gives us to speak is not ours but His. When we speak in His name, we must be true to that name and that message. It is because of this conviction that many of us who are in seminary today look to our future ministries with hearts and minds full of confusion and concern. We feel that in one area at least this sacred responsibility is being taken much too lightly.

I

Within the past year there have appeared a great number of articles, pamphlets, and periodicals which claim that a certain political and economic order is inextricably related to God's way for us in the world. Those who would truly be disciples of Jesus Christ must be loyal to this way if they wish to under-

stand their Master. What is this Christian way? According to the February 27, 1951 issue of *Christian Economics,* "The American Way Is The Christian Way." So reads the heading of the lead article of this issue. Within the body of this same article one finds the following request by a Doctor of Divinity and a minister of the Gospel: "Let us popularize the Christian Way as thoroughly as we have the American Way. Would not we do well if we henceforth speak of the American Way as the Christian Way?" The author of this stray article happens to be a Methodist minister but this point of view is not limited to any one denomination. The directors of *Christian Economics* represent every major Protestant branch in the country. What is more important, these men—and they are numerous—are highly respected ministers of the Gospel, men who have risen to responsible positions through their energy and ability. Nor is the expression of this point of view limited to any one publication. As I have indicated, it may be found on every side. *Faith and Freedom,* the monthly journal of Spiritual Mobilization, says much the same thing as *Christian Economics.* It differs only in that it is published in Los Angeles rather than New York. A recent article in the *Reader's Digest* by Norman Vincent Peale entitled "Let The Church Speak Up For Capitalism" struck much the same note. There has just appeared a pamphlet by Russell J. Clinchy under the auspices of the Foundation For Economic Education, Inc. entitled "Charity, Biblical and Political." In this pamphlet the author maintains that government control and planning are by nature opposed to the teachings of Jesus. Such social legislation as social security, old age benefits, federal housing programs, unemployment insurance, Point Four (to name a few) would fall into just such a category and hence are not Christian. These policies all limit the sacred responsibility of the individual to care for his fellow man.

II

What then does a seminary student make of all this? What is this gospel which we find in print and hear from so many pulpits? Is this truly the living and redeeming Gospel of Jesus Christ? Do the legions of men who are writing and preaching a return to laissez-faire, free enterprise capitalism as a return to God's way for men really believe that these "economic laws are part of the laws of God?" (*Christian Economics,* Jan. 2, 1951, page 4. See also Oct. 24, 1950, page 1.) They must believe it or they would not say so. Yet we too wish to preach the word of God to this nation and this world. The God we worship is a God of Love and a God of justice. He stands in judgment over all nations and men. His way is not easy nor is it clearly seen. Woe to any man who stands up and proclaims his way as *the* Christian way. How little he understands the corruption of his own heart. The ways of God are not so simply understood as these ministers would have us believe. The ambiguities and power conflicts of our political and economic life cannot be resolved into any such simple Christian solution as they present. Are we students supposed to endorse as Christian an American Way which permits ghetto housing conditions for our minority groups, which would end our Point Four program to depressed and undeveloped areas of the world, which would take no public action for the care of the aged in this land? Must we rely solely upon the Christian responsibility of individuals to meet the evils of our society? If this is so, how irresponsible we Christians have been!

No sane person would expect all men who witness to Jesus Christ to agree on political and economic policy. God's justice is eternally relevant to the complexities of every human society but this justice cannot be spelled out by any program. When we say that we know God's laws for our economic life, do we not thereby corrupt these so-called laws and

ourselves by claiming for them a divine sanction which they do not deserve? It is one thing to profess a certain political and economic philosophy as one's own. It is quite another to profess it as inviolately ordained by God. We might perhaps expect such practices upon the part of certain Christians whose positions of power in the press, politics, labor unions, and business tempt them to an easy equation of God's ways with their ways, but the men who are engaged in this are not of that type at all. They are our brother ministers, for many of whom we have the highest regard. We know they are men of honesty and personal integrity. What they say is spoken with sincere conviction. But it is exactly what they do say which gives us most concern. Just what is this gospel which they are preaching?

What of the Protestant Church in America? As future ministers, we seminary students have a legitimate concern for the past, present, and future of this Church. We wonder whether its ways are God's ways, whether its ministry to people is in the image of the Christ who is its Head. Many of us feel that there is something very wrong with the Church today. It has so much identified itself with the national environment and culture that it can no longer speak with authority. The prophetic voice within the church—always a small minority—is becoming fainter and fainter. In our own denomination the prophetic voice of our Council for Social Action has come under severe attack. It refuses to preach the American Way as the Christian Way. The middle class character and conservative leanings of Protestantism leave much to be desired. Those whose material needs and social helplessness are greatest are just the ones who are being touched least by the Protestant Church.

Our denomination is a good example of this. Per capita—it is about the richest and best educated in the country. Proportionately it has greater high income and middle income and less low income membership than any other church. (Federal Council of Churches, *Information Service,* May 15, 1948.) The people of this nation and the world are desperately searching for a faith and an institution through which to express that faith. When we as Christian ministers tell these hungry people that we have found The Faith and that this Church is its earthly embodiment, what will be their response? Can we condemn them if they give us a wry smile and turn away to secular institutions which may offer them less eternal and saving truth but a good deal more contemporary and historical justice?

What then lies before us in our future ministries? We wish to preach the word of God as humbly, honestly, and courageously as is within our power to do. In the tomorrow which will soon be upon us we wish to minister to the needs of our generation as both priest and prophet. The justice of God which transcends all our earthly institutions must not be neglected if His redeeming love is ever to be understood. As students in seminary today we hope and pray that we will not be tempted to an easy equation of our Christian faith with our American culture. We hope that we will have the freedom in our churches to preach to people that God's way is much more than the American way. His way is more demanding and more exciting.

Men with the Mind of Christ

The Rev. Fred Smith
Ellis, Kansas

OF all the definitions that one might give of a Christian it is my surmise that, for brevity and compactness of statement, there is none to surpass the definition given in our title, *provided it be used in a Pauline sense.* But it is not my intention in this article to cover this broad application of this brief definition. I wish to give it particular significance by relating it specifically to the life of the modern preacher.

Being a preacher you have already surmised that in the background of my thinking I have in mind the words used by Paul in his remarkable letter to the church at Philippi. Here, as you recall, Paul makes a specific suggestion to his readers that they "Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5) Then follows Paul's description of "this mind . . ." that was "in Christ Jesus." In not a few cases in my reading I have noticed that some interpreters evidently think of this passage as referring solely to the intellectual outlook of Jesus. That it meant at least that needs no further comment. Further comment, however, is needed in showing that Paul was here thinking of the total outthrust of Jesus into the universe in the fulfillment of his spiritual ministry. In other words Paul is here telling us of a line of action rather than following a line of argument; a line of action in which, in the line of the highest and humblest service, the highest intelligence was used. This was ever *the* mind of Christ. And this thought, amplified, is the thought and purpose of this article for preachers.

There have been times and occasions when some preachers rather discounted the total and high use of the mind in religion. But this was not so with Paul. If he considered it important, nay rather let us say, imperative for Christians in general to think on things true, honest, just, pure, lovely, and those that were of good report, then how much more should ministers in particular give thought to these things. (Philippians 4:8)

Apart from the natural virility of the mind of Paul in following out these lines of thought he undoubtedly received a basic incentive to this activity by the example of Jesus himself. In each of the Synoptic Gospels is the story of the emphasis which Jesus laid upon the use of the mind in serving God and one's fellow-men. In the Deuteronomic code the emphasis had been a three-fold one. One was to love God with heart, soul and might. But Jesus gave this three-fold emphasis a further dimension. He would have men serve God "with all their mind." He himself set the high example. Let us see how.

For example one can well give his mind and thought to things like these. It was a habit with Jesus to take a common idea and sublimate it to a high ideal. Take the concept of greatness as it is usually thought of in the world at large. There it is related to fame. But Jesus gives it a new turn and relates it to service. Take again the thought of the long continued life of the soul. Some schools of thought have emphasized this in terms of quantity. The soul lives on for ever and ever. But Jesus gave thought to this matter and lifted it to another plane by giving emphasis to the quality of it. He transforms life everlasting to that of life

eternal. To *know* "the only true God, and Jesus Christ, whom he hath sent" is to realize eternal life.

A further aspect of the example of Jesus lies in the people to whom he dispensed his high truth. He gave it to whomsoever would receive it. In this our day of the printed word it is interesting and important to notice that Jesus left no written word. He was not seeking a doctorate in philosophy. His purpose was to doctor sick and sinful personalities into health. Perhaps the outstanding example of this was his talk with the woman of Samaria at Jacob's well. Here, among other truths, he gave to this woman a new concept of God as well as one of worship. This to an audience of one! Yet, in the providence of God, it has been carried to millions.

So one could go on from example to example. Let a minister take any of the elemental facts of life and see what Jesus did to it. Here is the concept of wealth. Jesus would have men know that it was other than the abundance of things a man possesseth. Take the thought of death. As a man sinned so he died. What men call death was to Jesus a sleep. Again the religion into which the Jews were trained in his day was a religion of commandments, especially those which we know as the decalogue. But for Jesus the real foundation of religion was the Beatitudes. He would have men think in terms of love; not in terms of legality. Jesus gave a new and fuller meaning to the worth of words. He fired them with experience. They were born of life, spiritual life, not merely from syllogistic reasoning. "My words" he said, "are spirit and they are life." He would have no dealings with a mere intellectualism. Many years ago, James Stalker gave the Lyman Beecher lectures under the title: "The Preacher and His Models." In his lecture on "The Preacher as a Thinker" he stresses the fact we are emphasizing here in the following words: "The thinking of St. Paul went hand in hand with his experience." Knowledge to him, as it should be to us, was not merely a book experience, it was a life experience. This it was always with Jesus. To know these things is to become men with the mind of Christ.

What of the Pastoral Prayer?

The Rev. Robert L. Eddy
Paxton, Massachusetts

WHEN I was in my first church in Brockton, Massachusetts, my efforts in the service at the pastoral prayer, or what until lately was known as the "long prayer," were occasionally followed by a choir response, "Lord, Teach Us How to Pray." This got under my skin after a while, and well it should have done so. I was leading the people in prayer. How many of them were praying under my leadership? Were any of their prayers ever answered because I had led them in a pastoral prayer? Did I even enhance the mood of worship during those few minutes? Or was the order "Let us pray" the signal for mass evacuation of all those silent, secret minds, into other fields and centers of human interest? Was the pastoral prayer more than a waste of time, which no one would be so irreverent or disrespectful as to admit that it was? After many years of rather careful labor on the pastoral prayer, these questions are still with me. I am still followed by Roger Hazelton's story at the beginning of his fine book, "The Root and Flower of Prayer." Dean Sperry of Harvard, Dr. Hazelton tells us, once asked an Australian who had made a sympathetic

and objective study of our American mores what impressed him the most about American church services. Immediately the visitor said, "The badness of your prayers."

Now, of course I have a cellar-hole view here of what the national situation is in the matter of the preparation of and the responses to the pastoral prayers in our American free churches. It may be that in other towns and other climates, the minister's pastoral prayer flows forth with some of the art of St. Francis and John Milton; it may be that the congregations are moved to successive stages of awe, penitence, thankfulness, and importunity. It may be that heads rise elsewhere, knowing that they have visited God, that their prayers are in heaven and have been answered, but I fear it is not so here, and would rejoice to know where the pastoral prayer does flourish more happily.

I

Literature on the pastoral prayer today is not abundant enough to help me believe that this part of the service is any more than a cut above the responsive reading as one of the unconsciously more expendable parts of present day worship services. It will never be dropped from our services, but do people pay attention to it? Does the minister want people to pay attention to it? Does he suppose they do, or is it perfectly proper that they should not? Is he merely furnishing incidental background music to the several soul-flights which are supposedly taking place? I can answer none of these questions from existing printed material on the structure and delivery of the pastoral prayer. The survey of the list of courses offered in two of our better seminaries shows many courses on visiting the sick and on preaching, but none on prayer and praying. Of the hundreds of books on prayer written since 1900, I do not know of one concerned with the minister's Sunday morning prayer in church. The only collection of such prayers I know of is that of Henry Ward Beecher, published in 1867!

One man's guess is that the churches of the frontier, rebelling from the Episcopal Prayer Book and all its works, prided themselves on the informal, spontaneous character of their audible prayers. More influential was the preoccupation of the people with the sermon, the *piece de résistance* of the morning transaction, beneath whose splendors, the pastoral prayer retired modestly was only one more little preliminary. The one characteristic of the pastoral prayer which has undergone a noticeable change in my lifetime is its length. These prayers are much shorter than they were when I was a boy. Why? Is it largely because even the devout amongst us fidgit after three and one-half minutes of meditation? Or is it a more or less admitted view of the minister that pastoral prayers might just as well be short? Or is it only this one man's opinion that in many churches the pastoral prayer gets somewhat less attention from the minister in its preparation and somewhat less attention from the people during its delivery than the sermon?

I do believe that there is an increasing awakening here and there to the values, even to the central place of prayer in public worship. Along with seeing the new altars flanked by pulpits and lecterns, we may sense a rising feeling that the dominant hold of the sermon on the service was all wrong. The "Book of Worship for Free Churches" was a direct expression of the feeling that we ought to improve our prayers in our churches. This may be a part of an even wider movement which would stop accenting the worshipper and catering to his tastes and even his whims, and would rather try to draw the worshipper before the reality of God, visiting His people in church because they will not and hardly can let Him visit them anywhere else.

Aforetime, even in my father's younger days, you went to church to hear

the minister tell you how to live by explaining the Bible to you. Now, if I read it aright, the purpose of coming to church on Sunday is to worship, and this means primarily to pray. This means then that the prayer is the high point of the service, and the sermon is a leading down and away, actually an anticlimax, even if its time limit be the same. Thus the Christian tradition comes full circle, and we are back to the view of the ancient Christians, that worship meant seeking and visiting with God in groups, with a pious homily added for good measure.

II

If the high point of the service of worship has become once again the offering of prayers, then we should ask ourselves whether we have a philosophy of prayer with which we are satisfied. What is prayer? What does it do? How are prayers offered so that they are prayers indeed and accomplish that whereto we send them? And on top of this philosophy of prayer, what technique can we agree on for preparing and delivering prayers to the people in our churches?

In defining prayer I am helped by Josiah Royce's casual remark, "I try to get myself together, and that for me is prayer." Prayer begins as a search within one's self, a realization of the wide gamut of our human thoughts and longings, getting them all together before us in order from the lowest to the highest; confessing the lowest frankly and submitting the highest humbly. Having done this we have done all and are ready to rise, except that we believe that in the instant, or it may be longer, before we rise, the Spirit in us communes with the transcendent God. We know of this silent, secret communion by faith, and by the difference it makes in our later lives, the new power and confidence we have. And this is the entire answer to prayer.

Well, this is raw material to a philosophy of prayer which is within that of the Christian tradition, and which makes some sense to the modern reader.

Now, a pastoral prayer is nominally the single prayer of the congregation, the precise wish in unison of each worshipper at the same instant in time. It is not the solitary flight of the minister's eloquence over the heads of his mute sheep, it is the gathering of their thoughts out of their hearts, not for God's benefit, but for theirs. The philosophy of the pastoral prayer, then, in the light of the above, might well be that is the bringing of the contents of the congregation's mind before it, after due preparation, so that the congregation may sense what the individual is supposed to sense—the communion of the congregation and of its several souls, with the Heavenly Father.

If the pastoral prayer is to do all this, it must have some uplifting and dignifying in the service; people must know that it is coming and that it is important, not merely an item which cannot be dropped. In our Paxton church we try to indicate the curving up and down of the interest of the service by supplying in the order of worship captions to its evident sections. "Opening" is followed by prelude, call to worship, hymn, invocation, the Lord's Prayer and the Gloria Patri. Under "Service of Tradition" comes the responsive reading, the children's story, and the scripture reading. Then comes "Offering of Goods and Prayers" meaning the offering and the pastoral prayer, which needs be followed only by "Meditation and Dismissal," the sermon, hymn, benediction and postlude. This meant no revision of the order of service which the church has had for years, but we hope that readers of our order of worship realize that our business is not the discharge of a miscellaneous array of churchly items, but that it is a progression up to the *prayer*, and then down away from it; sermon and dismissal are lumped together as closing parts of the service.

III

After giving the pastoral prayer a central place in the service, the minister

approaches the preparation of his pastoral prayers with the same care and deliberateness which he brings to his sermons. On his desk, every minister needs such tools as the aforementioned "Book of Worship for Free Churches" —the Episcopal Book of Common Prayer, "The Golden Book of Prayer" by Donald Aldrich, and Mary Tileston's "Prayers Ancient and Modern," to name a few. He reads these, not for purposes of lifting their sentiments, but in order to get the feel of the language of prayer. Indeed, he may borrow whole phrases from others; the celebrated instance of this being the Lord's Prayer itself, which Professor Montefiore tells us with all reverence is a fabric of phrases all found in synagogue prayers of Jesus' day.

Three characteristics of a pastoral prayer should be its genuineness religiously, its poetic language, and its conscientious assembly of religion and words in unobtrusive, though effective utterance. If the pastor assumes that while he is giving his prayer, others are saying each his own prayer, even so, he works as hard in the choosing of each word as though every man were leaning on it. Here he is like Phidias in the famous story, who carved the hair on the back of Athena's head with exquisite care, even though the statue was above the pediment of the Parthenon, and quite beyond human view.

IV

There is a division of belief as to the contents of the pastoral prayer, but I feel that though the parts and sections may and must vary from Sunday to Sunday in length and intensity, the prayer needs the fullness each week of a complete visit with the visiting Spirit. The logical opening seems to be ascription of praise, which has the purpose of reminding the people with whom they are dealing. The logical result of this awareness would seem to be an expression of one's own inferiority, and a confession of sin. Happily we are getting away from the once proud American position that we must not belittle ourselves before God, realizing that we cannot have His strength before we admit our weakness, and that our own strength is not enough. After confession, and the expression of a feeling of having been forgiven, it seems natural to wish the same for other people who are in prayer at the same time, and the sentences of intercession normally follow. A distinct break comes here, and nothing necessarily leads to the next section, that of thanksgiving, which is one of the universal and irrepressible notes in all great prayers; nothing except that it seems logical to end with petitions of all sorts, concluding with some act or word of resignation, and a prayer that we feel God's presence with us always. In all this, we have the precise parallel to a conversation of a child with his father from whom he has been absent too long. There is nothing to prevent a rearrangement of these thoughts, but nothing I know of to prohibit their use as a scaffold on which to work in phrases describing the hopes, joys, visions, longings, of the people as the minister sees them.

This suggestion as to the contents of a prayer is offered primarily in the contention that a pastoral prayer ought to have contents. It ought to have architecture, which rises from its native soil, points upward and curves down again home to earth when and where it should. It should be big where it grips with matters of big importance, graceful and quiet in transition to the next high point. It needs a premeditated shape and contour as a human expression.

V

The grammar and vocabulary of prayers are those of the prayers themselves, and are not met with elsewhere. Among the difficulties in keeping alive a first-hand sense of the presence of God is the disappearance of "Thou" and "Thee" in our language except when we are in prayer. Efforts to substitute "You" in

addressing the deity are deemed generally unfortunate, losing more in too great familiarity and loss of the sense of majesty than is gained in the sincere and natural approach. Our problem with "Thou" and "Thee" is by all means to keep them from sounding like moth-eaten relics which we are afraid or unable to supplant. But a prayer which has the other characteristics necessary to a strong, beautiful, and effective prayer will not be hampered by the seventeenth-century English second-person pronoun.

Wording a prayer is an art in itself. I try to make it a rule never to use a word in a prayer which is unpoetic. Archaic words are out, but so also are such prosaic words as "opportunity" when I mean "chance" and "humble attitude" when I mean "contrite heart." And yet if I use a phrase from another, I have to be careful how I lead up to and away from it. A prayer which begins "O God, our help in ages past, our hope now and forever," falls flat on the ear, with some of the effect of a transatlantic airplane which crashes right after its take-off. Like the poet, the creator of the pastoral prayer must have the observing powers of an artist and the ear of a musician. And yet the artistry must not be apparent, or we get into "eloquence" again, and then again we are done for.

Varying the pace of the prayer seems essential to its development as well as to holding the attention of the congregation to the business at hand. Of course, the Episcopal service does this with interspersal of responses from the choir and from the people; the minister's monologue is not long. But there is nothing to prevent a Congregational minister from putting one of his prayer sections in the form of a little litany. And the people, even the wandering ones, will know that when the litany has stopped the prayer has moved on to another section.

VI

Lastly, it would seem that there is no longer any reason why an honest minister can not write out his prayers and read them aloud. Heads are supposed to be bowed, and the objections which come to a read sermon can not hold for the prayer, if it is written beforehand in a natural, honest, simple, even a conversational style. The advantages to a written prayer are already apparent; the minister knows precisely what he is going to say. He can put all his mind into the delivery of his prayer so that it will indeed be the prayer of the congregation. He has a document afterward which he can file, as a future stimulus, or at least as a warning to do better. And he has saved considerable mental energy for the sermon, which even in its inferior position is still the most taxing feature of the morning.

I have had the temerity to set these thoughts down because I have been years in acquiring them. I offer them in the belief that we need, I feel I need, seminars and conferences on the pastoral prayer, its importance, meaning, preparation and delivery. I should like to read equal or larger amounts of pages from any one of hundreds of other men who with more years and more wisdom have grappled with this same problem. I should like to see a book of full-length pastoral prayers before the centennial of Beecher's. And I should like to be reassured that we are all at work on the pastoral prayer as one of the high points, if not the high point in those gatherings of our people which we are leaning on heavily to bring the reality of the living God to the eyes and minds and hearts of our people that as His children and servants they may swerve the world from its brink toward its celestial destiny.

The writer of this article especially commends Ernest Freemont Tittle's "Book of Pastoral Prayers, with an essay on Pastoral Prayer"—Abingdon, Cokesbury Press, 1951.

What's the "Use" of Worship?

The Rev. Graham R. Hodges
Ticonderoga, N. Y.

PROFESSIONALLY, the preacher is highly privileged. As the almost sole creator, planner, and conductor of the public worship service, he takes part, from start to finish, in an experience that is both valuable and meaningful. If you don't think that is an infrequent occurrence these days examine the jobs, vocations, or professions (choose your term) which have been chosen by or thrust upon our non-ministerial church folk. Let's start with the back pew, since the front one is empty today.

Here is Subway Jones, who spends two hours a day on the train. The rides cost money and are hard on the nerves. They serve the higher purpose of getting Jones to work, where he makes out statements for accounts Hawksbury—Molinski, and to get him back to his apartment, where the family is living until they can move to the country.

In the next pew is Tom Smith, who tightens bolt X-6, just inserted by another worker. Right now the plant is working on a hush-hush defense order. Nobody is to tell just what they're making, but Smith swears he never knew anyway.

Across the aisle from Smith is Windy McBain. Windy works for a bill collecting agency. Tact and brass in the proper proportions at the right time make him the firm's best man. Just what he is collecting for is not one of Windy's big worries. It may be for liquor or bridgework.

You might think that Dr. Anderson, one of your finest trustees, escapes this job fragmentation. Well, he did in a way before he specialized. In his days as a general practitioner he could range at will without getting into other doctors' territories. Now he must prudently refer aches outside the left tibia to his fellow specialists.

Miss Vera Friendly has an interesting job, in a way. A faithful choir member, she has lifted Spangler's hosiery department to the second ranking counter in the store over a period of ten years. The manager cannot understand why she wants to leave her established position and move to children's togs, where she would get less pay.

And there's Farmer Brown. They call him a "general farmer" but he admits just growing hay and ensilage for the cows. Says he spends about half his time fixing machinery, barns, and cleaning up.

If you should go carefully over the congregation you would find few persons who could say after the eight hours: "There. It's finished. I planned it, I worked on it, I followed my own plans. There she stands. It's my work and it will serve somebody well." This experience is being denied to more and more people every day. Industrial efficiency means specialization. Specialization tends to decrease personal satisfaction.

And so we preachers talk to more and more people who spend five or six days a week performing tasks which, in themselves, cannot stand apart as useful and valuable. They serve some end, usually remote and sometimes not praiseworthy. Realists might say that most people work just to make a living anyway, not for

esthetic or spiritual enjoyment. But remove such enjoyment, and work becomes bread without salt.

Our layman's recreation, too, is subject to the same fragmented functionalism. Sports, games, and evenings out become means to various ends such as reducing the waistline, escaping from worry, getting in trim to tighten bolt X-6, and meeting the right people. A public official in a nearby state told me recently that almost every night he and his wife *had* to be present at some affair or other for the sake of his own position or for the cause in question. How they longed, as ministers do, for an evening devoid of ulterior motive! I remember an argument in seminary between a student and professor. The professor argued that one should use sports as a means of keeping trim for the job. The student held to "sports for the fun of it." Let us hope that he still feels this way.

Of late years we have been concerned with the threatened extinction of the whooping crane. They are rare and hard to photograph. And they are almost as hard to find as human activities that contain satisfying ends and means within themselves. Of one such the minister is chief curator. May he tend it well, for it contains the well spring and meaning for all human existence. It is the worship of God.

Once a week a surprisingly large number of people gather in our churches. Admission is free, but they expect a collection. They come with mixed motives. Some for business reasons, but very few, for most good business contacts are out playing golf so they can be more efficient on Monday. Also, a very few for social reasons. Most of them come to this greatest show on earth, which varies almost never, for a single reason. They come to worship God. There is no reason beyond this and any given looks ridiculous.

Within certain limits the minister is the master workman in creating a real worship service. In other phases of his work such as personal counselling or community service he may play a minor and frustrating role. But in leading people in the common worship of God he bears the main *human* part. If the service is truly effective and brings the congregation closer to God then "practical" results will follow. People are helped and the minister himself is more effective in the work-a-day world.

Using the historic working materials of song, prayer, confession, scripture, and sermon the minister almost alone designs and conducts this important service. How many other men in the congregation can say they plan, direct, and execute their jobs? Precious few! What a professional privilege the minister has.

There they sit, these people who work on these incomplete "useful" jobs. Now they have come to worship their Creator, to sing His praises, to hear Him in your words. It's time now. Ten fifty seven. The prelude is over half through. Go on out and may God help you—you fortunate man!

"I Have a Concern"

The Rev. Walter H. Riley
Texarkana, Ark.-Tex.

AS our Quaker brethren would say, "I have a concern." It was generated and brought to life by an article appearing in THE MINISTER'S QUARTERLY dated February, 1951, entitled "The Liturgical Movement in Congregationalism."

No one, surely, would question the ambition to cultivate the "arts and crafts of the Church as a means of developing worship and devotion." But to what end? The very word "devotion" indicates dedication to something; I have always had a notion that it meant dedication to the program of Jesus of Nazareth among men. Very little, indeed, to do with rites and liturgical forms.

Since when, in a Congregational Church—or any Protestant Church, for that matter—has the sermon ceased to be a worship item? Where it has ceased to be such, I would say that there is something wrong with the preacher! By means of a sermon, many a preacher has opened "a luminous avenue to God," as Georgia Harkness expresses it so effectively, and that is worship in its purity. By all means, let us help along whatever there is of "sincere desire on the part of our people for a deeper worship experience," but let it not be by substituting liturgics for intelligence in the Church service.

Some of us find it terribly difficult to be moved by the sight of any inanimate object—even by an altar either glamorous or simple in its beauty. Worship which is very much dependent upon furniture pattern or architectural plan may have something radically wrong with it. If it opens "a luminous avenue to God," it is good worship; if it does not do that, then it is poor stuff.

Much more disturbing—but does it ever fail?—emphasis upon liturgics takes the Church away from "preoccupation with the community." Indeed, it does! "The liturgical movement is bringing many of us away from our preoccupation with man, society, and the problems of the world to a God-centered orientation." We are therefore leaving that much-despised "social gospel," and returning to "the gospel of salvation." *From* what, and *to* what? I shall be ready to turn away from the social gospel when I am ready to discard the second of the two Great Commandments (second, not secondary): "Thou shalt love thy neighbor as thyself." Or when I am persuaded that Jesus was wrong in defining his own mission in the words of Isaiah, at Nazareth:

"The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord."

This would seem to place his stamp of approval upon "preoccupation" with man and society and the world's overwhelming problems. Perhaps he was mistaken; he was, if we are justified in becoming preoccupied with liturgical rites instead of with the problems of our human brethren.

The Word of God and the Gospel do, indeed, have a central place in our worship—but only because they are practical. "If the word of God is impractical" it would not be accepted by intelligence. but discarded; and rightly so.

I would like to refer the author of the paper in question to Hymn No. 310 in the *Pilgrim Hymnal.* I have thought seriously of trying to have the words of that noble hymn incorporated into the "statement of faith" of my Church. Among other divine sentiments calculated to invoke the spirit of worship and of profound reverence for the wisdom of Jesus Christ, it issues a summons to us all:

"O brother-man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

In very truth,

"Not empty worship the benignant Father
Requireth at his earthly children's hands;
Not the poor offering of vain rites, but rather
The simple duty man from man demands."

I suppose it would be a matter of common consent that Whittier was a man of profoundly Christian spirit, entering with true devotion into the spirit of genuine worship of God. For me, he has "opened a luminous avenue to God," and that is what I think worship is. True worship can depend but slightly upon liturgical practices. "Further, deponent saith not."

"Remember the Words of the Lord Jesus"

A Communion Address

The Rev. Edward S. Guilbert
Clifton, Illinois

AND so it is this morning as we gather around the Lord's Table in response to His Word: "This do in remembrance of me." And as we gather, too, to "remember the words of the Lord Jesus."

Through all the years in which it has been my high privilege to administer the communion service it has been my profound conviction that the service should be allowed to speak for itself—to convey to our hearts its own soul-searching appeal without the intrusion of awkward words of explanation or exposition. For there are high and holy moments in life when words catch in the throat and cannot be uttered. The service itself is its own interpreter to our hearts.

In the first chapter of Isaiah the question is asked by God through the message of the prophet: "To what purpose is the multitude of your sacrifices unto me?" The elaborate and complicated religious ceremonies of Israel had little meaning to God as Isaiah conceived of the ethical and social demands of God upon his people. In another place God sternly rebukes Israel through the prophet Isaiah: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me." There is rebuke in this, and pathos as well.

The Communion Service therefore is more than the formalism of a religious ritual. Were it merely that, it would have little meaning and were better left undone. But because it comes to us from our Lord Jesus Christ Himself; because it is, as it were, our Lord's last Word

to us as it was to His disciples, it is fraught with the most sacred implications and the deepest spiritual meanings. It is not a moment for spiritual satisfaction with ourselves; it is a high and holy moment of spiritual humility—and perhaps, in our secret heart, a moment of shame lest we in any way, however slight, may have betrayed our Lord. For we are here at this moment in the Presence of Christ our Savior—and in the Presence of God Who "shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Let us recall these words of Paul spoken to the early church: "For I have received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is broken for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it in remembrance of me.' " And then Paul gives his own comment to the church on the words of Jesus: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

In partaking together of the elements of the Communion we do so in a two-fold manner. "If so be," as Paul says in Romans, "that we suffer with him, that we may be also glorified together."

Just as human sorrow and suffering know no distinction or difference of race, so the Lord's Table knows no separation of religious faith. It is for all those who, in the words of the 22nd verse of the 10th chapter of Hebrews "draw near with a true heart in full assurance of faith."

So let us come, remembering the words of our Lord Jesus, and rededicating our lives to his holy will.

Except Ye Become as Little Children

The Rev. Richard W. Ingle
McCook, Nebraska

THE Christian faith is not an easy faith which anyone can "slide into," inherit, or accept through either coincidence or accident. The égure of Christ which moves throughout the drama of the gospels is a disturbing figure. Confronted by Jesus we are disturbed because he turns topsy-turvy many of those values in life upon which we have founded our security. Instead of being first Jesus challenges us to be last. Instead of the customary practice of hating our enemies Jesus admonishes us to love our enemies. Again, Jesus disturbs us because he transforms the simple and homily aspects of life into great truths of God which we have daily overlooked. We look at the lilies of the field, and perhaps the beauty of the flowers calls forth ideas of a bouquet. Jesus looked upon the lilies and found in them evidences of God's providential care for mankind. We look upon fatherhood as quite a common role, concomitant with the birth of a child. The Master transformed fatherhood into the supreme analogy of God's loving and forgiving nature as it touches the life of man. Yes, Jesus is a disturbing figure for he finds the great truths of God in simple places and simple things which, only too often, we overlook.

I

Let us consider Jesus in one of those lonely situations of his ministry. A group

of eager parents had brought forth from their homes their little children so that Jesus might touch them and bless them. Undoubtedly, in this group of children there were those who were maimed or ill, whose anxious parents had sought out the Master in order that he might heal them. As the scriptural account continues, we read that the disciples rebuked the parents in their eager efforts to place their children before Jesus. Why the disciples acted in such a fashion is but conjecture. Perhaps the disciples had become impatient with the impetuosity of the parents in seeking the Master's attention. Possibly they felt that the message and ministry of Jesus was an adult affair—suited for men and not children. Whatever prompted such behavior on the part of the disciples, we discover that Jesus became indignant and said unto them, "Suffer the little children to come unto me, and forbid them not; for to such belongeth the Kingdom of God. Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the Kingdom of God."

II

Now these are strange requirements for entrance into the Kingdom of God —"Except ye turn and become as little children . . ." Imagine the amazement on the faces of the disciples when they heard these startling words! Certainly, the ever present question before the sincere Christian is the perennial question, "What must I do to enter into the Kingdom of God?" To receive such an answer from the Master's own lips that we must become as children sounds fantastic, bordering on the absurd. What relation can childhood have to "Cross-bearing," "going the second mile," and "turning the other cheek"? What relation can the simplicity of the little child have to fathoming the profound truths concerning God, suffering, death and Christian discipleship? If there ever was a calling which demanded the resources of maturity it is the challenge of Jesus; and yet He tells us that as children do we enter the Kingdom. We might declare along with Paul, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; but when I became a man, I gave up childish ways."

III

Before we hastily judge these words of Jesus, concerning "childlikeness," to be either absurd or foolish; let us think a moment concerning our maturity. We have fashioned the kind of world in which we thought we wanted to live. We have fashioned it after the pattern of our adult selves—ingenious and marvelous; but so complicated and devious, and many times harsh and cruel. So much of our world is the reflection of the adult mind and soul. We live in an adult world, not a child's world, but let us admit it with shame and humility. A world which a child must enter with so many jars and jolts and painful experiences.

What is it that happens to us in the process of growing up? What terrible price do we pay for maturity, when maturity not only means a certain degree of self-sufficiency; but fear, boredom and soul-weariness? The child is never troubled with the question, "Why live?" His life itself is a healthy, positive answer. The child never ponders the question, "What is it all about?" His childish joy, love and enthusiasm denies the question. When we consider the complex machinery and diplomatic hodge-podge to keep our humanity even at the level of survival, we must admit that we have lost something infinitely precious—the child-like faith of the Master, the art of seeing God, the simplicity of goodness and love. Remember the Biblical vision of the Kingdom—the lion lying down with the lamb—but more important still, a little child leading them. Perhaps there will come a day when we realize that true maturity is a matter of preserving and enriching the insights and affections of childhood.

IV

What are the qualities of childlikeness which Jesus so admired—even to the point of regarding them as requirements for entrance into the Kingdom of God? I imagine that Jesus was thinking of a child's capacity for love—the way a child loves and the role that love plays in a child's life. Look at little children and you can say that they love simply with few questions asked. A child does not love just because it is regarded as the thing to do. There is little question in his mind whether it is expedient or good taste; he simply loves because it is the natural expression of his unfettered spirit. Children often judge persons by a different yardstick than their parents. They obey the God-given impulse which draws mankind together. What a price we pay for maturity when the capacity to love is shunted and distorted by our prejudices, wariness and so-called prudence.

Closely allied with the capacity for love to be found in children is their simplicity. Somewhere along the line simplicity has ceased to be regarded as a virtue, and has often been regarded as a mark of defection. Let anyone refer to us as being simple, and we take it as a slam against our characters—as if we weren't quite all there. Yet Jesus in many respects was a simple man. He was not suave and sophisticated—he had not front to pose before men. As we look at his life we do not have to dig down through the rubbish of complexes to understand him. His life shines forth in the stark simplicity of the love of God. There was a simplicity of oneness which ran throughout his whole life, revealing and fulfilling the will of God. There is a similar simplicity of oneness to be found in children in their desire to love and be loved. Give to a child your love, warmth and security, and you give a child what he wants most, whether you be a pauper or a prince. What a sadly neglected virtue is simplicity; yet how badly needed in our adult world! What better curative could be prescribed for our neurotic-ridden society than a return to simple thinking, believing and living in which the commandments of God would become the single "pearl of great price."

Again, I believe that Jesus in his commendation of children was also thinking of childlike enthusiasm. One of the tragedies of growing up is that we lose our enthusiasm—we become cynical, disillusioned, bored and beaten-down. Here is the crux of much of the weakness in our religious lives. We understand what Christ has to offer in terms of abundant life; we acknowledge the truth that we should be "doers of the word." Yet for some reason we lack the dynamite or enthusiasm to put our faith into action. Consider the child's enthusiasm over little things—a walk in the woods, a day in the country, or his childish expectancy for each new day. What is the answer to such a zest for living? Many things to be sure, but above all his capacity to live in the present and truly experience the beauty, goodness and joy of each moment. Jesus possessed such an enthusiasm. I believe it was an important factor in his personal magnetism. He took each day, each situation and each person and gave his best. Surely he must have had the adult in mind when he said, "Take no thought for the morrow." When will we adults grow up so that we will start living in the present, instead of forever worrying and fretting about the future which doesn't look particularly bright? If we would but live each day at its best and our best, I'm sure that we could regain that element of enthusiasm which is one of the keys to abundant living.

There is a quality of wisdom to be found in children which I believe Jesus admired. Not wisdom measured in terms of learned, scientific or abstract knowledge, but the intuitive wisdom of the heart. Children often embarrass us, not by the stupidity of their questions, but by the profundity of their questions. So we find ourselves dashing blindly through

life, exhausting our physical and spiritual resources in the quest for some ephemeral goal, success, power, prestige, or wealth. Then a child throws a bombshell at us in the form of some simple question. "Why are you doing that?"; and we become flustered or angry because we have no answer to meet a child's scrutiny. How well this wisdom is revealed in a little child's willingness to forgive and forgive, or to do anything to forgive and forget, or to do anything so that we will love him and accept him. Children seem to realize with their intuitive wisdom that love given and received is the greatest prize in life; before which they will sacrifice everything. If only we could regain the wisdom of children, perhaps we could overcome the pride and selfishness and vindictiveness which break-up our homes, make us strangers in our own neighborhoods, and turn our world into a shambles of bloodshed and chaos.

V

Perhaps Jesus was right after all. It could be possible that there is something seriously lacking in maturity—something that once we possessed, but only too frequently lose. One need look no further than the sad state of our adult world to énd proof of the glaring defects of adulthood. It has been said that the child is the parent of man, and I personally think there is much truth in such a statement. In many ways we expect more of children than that they behave like adults. So did Jesus. He looked upon children as being what adults should become. "Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the Kingdom of God."

Concerning Creative Conservatism

The Editor

THERE is a statue and citation in Winchester Cathedral England for a man through whose courage and tireless toil the Cathedral towers still stand four square against the winds. The region around Winchester is more than well watered and when the Cathedral was built the sub-structure of its foundations rested on wood—not driven piles, but apparently, wood thrown into the water-filled excavations to support the upper courses of the foundation and thus the entire structure. Wood does not decay under water and as long as the excavations were not drained the wood carried its assigned burden.

But when in time the region was drained the fillings of wood began to decay and the whole structure was imperiled. (Rudyard Kipling in "Something of Myself" told how, in reconditioning Batemans, they took elm-wood timbers, two feet square, from under an old water mill, how the timbers turned to dust as they watched them and how astonished the workmen were as they saw it.) One man to save the Cathedral —the editor has no documents to make all this precise—gave his life to an unseen and dangerous labor. Working in the dark he removed the decaying wood and under-ran the imperiled foundations with a deeper and surer support. It was a lifelong task, too little unsung. What they might have done to the towers was there for all the world to see; what they did to the hidden foundations only the workmen knew. But they maintained the fabric of the cathedral to shelter the leaden coffins of kings long turned to dust themselves, the tattered banners of old battles and the memory of Jane Austin, who needs no cloistered tomb to be remembered.

Call it conservatism if you like; this hidden toil to keep old structures or orders intact, but it needs to be spaciously defined. The orders should be worth maintaining to begin with and, in the long last, they are maintained only by furnishing them reasons and rights which suit changing times. The conservative needs to look to the under-girding of the orders he defends if they are to be preserved, and the liberal—there should be a better word—needs also to see how, in the recasting of inherited orders grown inadequate, he must take care that his fundamentals are strong enough to support the structure of new orders. Otherwise what the conservative seeks to continue will, like Kipling's elmwood turn to dust and what the liberal has too hastily done will need to be rebuilt.

* * *

In times like ours, in which radical reconstructions which leave nothing untouched, are opposed by a conservatism which will allow nothing to be touched, here is the secret of all creative transitions which can meet the challenge of the changing and at the same time keep what must be kept. Otherwise there will cease to be any right orders at all. We are slow to recognize how complex the great orders of faith, right conduct and social relationships really are, and how often the invaluable and irreplaceable are supported by inherited sub-structures which cannot really bear the light of free examination.

Clearing away old foundations which no longer serve their purpose and getting something else enduring in their place is a process which demands almost unbelievable patience and wisdom. Take religious faith for example; our inherited Christian faith. It is easy to become impatient with the "Fundamentalist" and his four points and prove, usually without convincing him, that they will not bear examination. And yet the superstructure of religious faith for the vast majority of Christian folk rests upon these fundamentals, often very loosely held it is true, and if they are taken away with nothing left to take their place we get the semi-secularization of religion so characteristic of our time, for they have become more than symbols—they are focal points upon which the whole force of religion seems to converge.

They are the deposits of the Christian centuries. They are memory and worship, they haunt our hymns, supply themes for art and knit like roots around all Christian growth. The result is curious. Honest and intelligent people who do not accept them, and say so, complain when they are taken away. "I cannot join the church" they say, "because I do not believe in the Virgin birth," but when told that, in one particular church, they do not need to, they suspect the church's orthodoxy and still refuse to join it.

Consider, for example, the relation of the Bible to Christian faith and how much there is in the Bible from which the inherited supports are gone. We have for the most part, in the more free minded churches, accomplished the transitions involved in the Old Testament fairly successfully, but consider also that the process has been going on for almost three generations now, how far it still is from creative completion and how far something apparently irreplaceable has gone. One may doubt if anywhere the Bible is read as Ruskin read it at his mother's knee or, being read is heard as the editor saw an old Scotch woman hear the reading of John XIV and the XXIII Psalm, for she found thereby, in her mystic soul, a sure sense of communing with God, and there was upon her face a light as from His throne.

All this involves not so much education, as a paper in this issue of the Quarterly, suggests, but interpretation. All the great doctrines came out of life and in some form or other were already old when St. Paul crossed blue waters spread with long memories, to Greece, and since

they grew out of the travails of life they can, by proper interpretation, be put back into life again and supply some answer to our questions, some peace in our inner warfares and some saving from our lost estate.

* * *

Preaching may well address itself to such tasks; helping people to understand; furnishing new support for faiths whose once competent foundations are no longer adequate; rebasing the everlasting reality of religion on interpretations which give new meaning to old words and touch, it may be, with new light the walls and towers of the sanctuaries of faith and worship. The liberal will take care not to challenge the outworn until he has something to put into its place. Nay, unless he has already put something into its place.

They left no dangerous unsupported spaces beneath Winchester Cathedral and we may learn from them. There is a way in which the right if once proclaimed will surplant the wrong and the true surplant the false. There is much to be said for continuing cherished words. "Inspiration" only needs to be interpreted, "Atonement" need not be taken out of a preacher's vocabulary any more than it can be taken out of life. Redemption and salvation are sovereign words. They already have their foundation in life and the very stars in their courses must feel the need of our little world for redemption.

* * *

Beyond all this it is possible to anticipate far reaching changes in any order and to supply supports adequate to maintain it so that, when the time of testing comes, it endures because its needed support has already been furnished by the wise and far visioned. Washington Gladden did exactly that throughout his noble ministry. He anticipated the forces which during the last part of the last century were so profoundly to challenge inherited Christian faith and so established his congregation that they not only went bravely through what Henry Van Dyke called "an age of doubt" but gained therefrom wider horizons and a surer sense of the Everlasting Arms.

* * *

It may well be that the uncharted future upon whose thresholds we stand demands a like ministry in the region of social, economic and political orders. The Christian church possesses a strategic position in such a time. Old orders are changing giving place to new. Our statesmen and politicians do not seem adequate. They seem to lack elastic and hospitable minds and the very rigidity of their minds may do great damage to the Republic they seek to defend. We seem above all to be in some danger of losing our sense of any moral order to which our enterprises should be subject and grow impatient of the suggestion of it. "What as morality" say our High Command, "to do with atomic fission." If the Christian church has any mandate at all, it is to maintain that moral order, and proclaim to a fear-haunted world that it is morality and morality alone which has the power to maintain any order if it be obeyed, and the right to judge it if it be disobeyed. It is the mandate of the Christian church to broadcast that, unless we build upon the Christian moral order, the future is terribly unsure.

No brief writing like this can exhaust this theme, but it merely suggests to those who may be reading it, as they take up their work again after vacation, how much the life-work of the man who saved Winchester cathedral has to teach us. He toiled so largely alone, we are rich in brave comradeships and we are led by a Master who told a world which has been so slow in listening and believing, that His order and His order alone has imperishable foundation.

In the 29th canto of In Memoriam, Tennyson wrote some lovely lines about "Use and Wont that Guard the Portals of the House." They love nothing new, he said, which one may doubt, but they lend to the long known and cherished their final meanings. This has been written in a region consecrated by Use and Wont; by the habits of centuries and the comradeships of generations. Its roads are neighborliness, its stone walls are monuments to labor and frugality, its church spires are guideposts, its fields and forests are touched with peace. How good the world might be—if power and pride would leave it to its tested ways of kindness, labor and understanding.

It is hard to tell in mid-Summer what will be happening even by the end of Summer. People find fault with churches because they change too little, but when there are many changes with such little meaning, the hallowed sanctuaries of "Use and Wont" have a healing and sustaining power.